Virtues and Laws of Salaam

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Insha-Allah

1. 40 Rabbana-Translation with notes;
2. Masnoon Duas;
3. 6 Points of Tabligh;
4. Fasting Made Easy;
5. Imam Abu Hanifa (RA);
6. Imam Shafi (RA);
7. Imam Malik (RA);
8. Imam Hambal (RA);
9. How to recognise Hazrat Eesa (AS);
10. Why accept Islam?;
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FOREWORD

All Praise is for Allah, The Creator, The Nourisher and The Rabb of the entire Universe. Salat and Salaam on Our Beloved Nabi (SAW), The Last and Final Rasul of Allah. Blessings be upon the Sahabah (RA), all of whom Allah is pleased with.

The information in this booklet has been summarised from the following sources:

1. Bayyinaat, (Urdu) Jamadus-us-Thani 1412 (January 1992).
2. ibid, Rajab 1412, (February 1992).
3. ibid, Ramadhan 1412 (April 1992).

The above (1,2,3) contain articles on " Salaam" etc. by Mufti Nizamuddin Shamizi.

4. ibid, Rabil-ul-Awwal 1413 (September 1992).
5. ibid, Rabi-ul-Thani 1413 (October 1992).
6. ibid, Jamadul-Ula 1413 (November 1992).

These (4,5,6) contain articles on "Philosophy of Salaam" etc. by Moulana Dr. Muhammad Habib-ul-Allah Mukhtar.

This is one of a few occasions whereby a Sunnat surpasses a Wajib (compulsory act). Similarly, replying to the salaam is Wajib but to observe salaam first is Sunnat but this is nonetheless more serious and meritorious than the Wajib. Similarly, performing Wudhu for Salaat after the onset of the Salaah time is Wajib but Wudhu prior to the advent of the Salaah time is Mustahab but here again a Mustahab supersedes the Wajib in terms of it's virtues.

The Sahaba (RA) regarded conveying of Salaam as fulfilment of a trust (Amanat).

May the Creator grant us the ability to understand Deen and most important to practise so that the Pleasure of Allah is obtained.

A. H. ELIAS (Mufti).

THE ORIGIN OF SALAAM

Hazrat Abu Hurayrah (RA) narrates that Nabi (SAW) said: "Allah created Aadam and his height was sixty arm lengths. Allah said to him: "Go and offer salaam to them - a group of Malaaikah (angels) who were seated - and listen to their reply, for that will be your greeting and the greeting of your progeny". Aadam said to them: *'Assalamu Alaykum'* (Peace be upon you). They replied: *'Assalamu alayka wa-rahmatullahi'* (Peace be upon you and the mercy of Allah).

They added: *'Wa rahmatullahi'* (and the blessings of Allah). Whoever will enter Jannah (paradise) will be the height of Aadam. Allah had reduced the height of His creation upto this time. (Bukhari - Muslim).

THE MEANING OF SALAAM

The Islamic greeting between Muslims is:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهْ

Assalamu alaykum wa rahmatullahi wa barakaatuh

May peace and protection be with you and the mercy and the blessings of Allah.

MEANING:

اَلسَّلَامُ عَلَيْكُمْ Being free from fault.

Peace

A greeting

An Attribute of Allah

وَرَحْمَةُ اللهِ The mercy of Allah

وَبَرَكَاتُهْ and His blessings.

LEGAL STATUS OF SALAAM

"When a greeting is offered to you, answer it with a greeting that is more courteous or of equal courtesy, definitely Allah evaluates everything'. (Sura Nisa - 86).

It is Sunnat to offer Salaam and to answer is Wajib (compulsory). If one does not reply then because he has discarded a wajib, he becomes a sinner.

SALAAM WHEN ENTERING THE HOME

Allah says in the Noble Quraan;
"When you enter your homes, salute your people with the greeting of peace. A greeting from your Sustainer, full of blessing and purity." (Surah 25 - Ayat 62).

Hazrat Anas (RA) narrates that Rasulullah (SAW) said to him; "O son, when you enter your home greet with the salutation of peace. It would be a blessing for you and for the members of your family" (Tirmidhi).

Hazrat Jabir (RA) says that when you enter the home, make salaam. This is a blessed and pure gift from Allah.

Hazrat Ibn Jarir (RA) says that he asked Hazrat Ataa bin Rabah (RA) that if he leaves the house and immediately returns - then is it compulsory to greet again? Hazrat Ataa (RA) said "No, it is not reported from any one (that it is wajib), however it is praise-worthy to do so. I always act on it and do not discard it except due to forgetfulness".

Hazrat Qatadah (RA) says that when you enter your home then greet, for in comparison to other homes your home is more deserving of salaam, for salaam is a duaa and your own household members are more deserving of duaa in comparison to others.

Hazrat Abu Umaamah (RA) says Rasulullah (SAW) said: "Three types of persons are in Allah's protection. If they live, Allah will be sufficient for them and if they pass away, they will be admitted to Jannat. Whoever enters his home saying salaam, he is protected by Allah, the Esteemed, the Mighty. Whoever goes out to the Masjid, he is in Allah's protection, and whoever goes out in the way of Allah is in Allah's protection" (Ibn Hibban - Haakim)

METHOD OF ENTERING HOME

Imam Nawawi (RA) stated that the correct procedure to enter the home is firstly to greet (salaam), then to seek permission for entry. It is narrated in Tirmidhi from Hazrat Jaabir bin Abdullah (RA) that Rasulullah (SAW) said: "Salaam is before Kalaam (speech)."

When Hazrat Abu Hurayrah RA was asked whether a person who seeks permission to enter a house without greeting salaam, he replied: 'Until he does not greet (salaam) he must not be given permission to enter.'
This opinion of Hazrat Abu Hurayra (RA) is in Musanif Abu Bakr abi Shaybah and Imam Bukhari's Kitab-ul-Adab-al-Mufrad

"When you enter houses, make salaam to one another with a salaam from Allah, blessed and kind. Thus Allah makes clear to you His revelations so that you may understand." (Sura Nur - 61).

On entering the home there is no better duaa and gift than salaam. Using the words of salaam, as specified by the Shariat will be the cause of great reward and blessings.

Imam Quyshayree (RA) states that this applies to all homes. If there be any Muslims then greet by saying: 'As-salaamu-alaykum-wa-Rahmat-ul-Allahi-wa-Barakatuh.'

If there be no one in the home then say:
'As-salaamu-alayna-wa-ala-ibaadil-lahis-Saaliheen.'

If there be any Non-Muslim in the home then greet by saying 'As-salaamu-alal-man-ittiba-il-huda.'

One may even add 'Hayaka-Allahu-Taala' (Allah grant you a good life) after the salaam. This is proven also from the above ayat.

Hazrat Anas (RA) reports that Nabi (SAW) advised him on 5 things;
1. Make perfect wudhu (i.e. by performing the fardh, sunnat and mustahab properly) - your age will increase (barakah in time);
2. Make salaam to all members of my Ummat when you meet them - by which your rewards will increase;
3. When you enter your home greet the house-hold members - by which will come goodness and blessing;
4. Perform the chaast salat - for it is the salat of the pious and those who turned to Allah before you;
5. And O Anas have mercy on the minors and respect the elders -by this action you will be my companion on the Day of Qiyamat. (Bazzar).

Hazrat Mujahid (RA) said that upon entering the Masjid after the duaa say: 'As-salaamu-ala-Rasul Allah.' When you enter the home then make salaam to the members of the household. If there is no one in the house then say 'As-salaamu-alayna-wa-ala-ibaadil-lahis-Saaliheen.'

"And messengers came to Ebrahim with the glad news. They said: "Salaam! Salaam!'. He replied and hastened to bring them a roasted calf." (Sura Hud - 69).

On meeting Hazart Ebrahim (AS) the Malaikah firstly greeted with salaam to be replied with by salaam.

WARNING FOR THOSE WHO DO NOT SAY SALAAM WHEN ENTERING THE HOME

Hazrat Jaabir (RA) narrates that he heard Rasulullah (SAW) say: "When a person enters his home and he remembers Allah and also when he eats, shaytaan says (to his group): 'There is no night accommodation nor supper for you (us) here', and if the person enters and he does not remember Allah, shaytaan says (to his group): 'You (we) have secured your night accommodation', and if the person does not mention Allah's name when he begins his meal, shaytaan says: 'You have secured your night accommodation and your supper.' " (Muslim - Ibn-Hibbaan).

Hazrat Kalada ibn Hambal (RA) reports that Safwaan ibne Umayyah sent me with milk or lamb and cucumbers to Nabi (SAW) whilst Nabi (SAW) was at the top of the valley. When I entered where he was, I did not offer salaam, nor did I seek permission to enter. Thereupon Rasulullah (SAW) said: "Go out and say 'Assalamu alaykum', may I enter?" (Tirmidhi).

When there is no one in the house on entry, then also say salaam but in these words;

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ

Peace be upon us and upon the pious servants of Allah

The Malaaikah will reply to this greeting. (Muatta of Imaam Maalik).

"O Believers, do not enter the dwellings of others until you have taken permission and wished them salaam. That is best for you. Perchance you will take heed." (Sura Nur - 27).

The above ayat is the first where the order of salaam is given.

Thus before entering one should obtain permission by using sound. The best sound is salaam. It is stated in the hadith that one should make salaam

three times and take permission for entry. If no permission is granted then one should return.

SALAAM - THE RIGHT OF A MUSLIM

Hazrat Abu Hurayrah (RA) reports that Rasulullah (SAW) said: "The rights of one Muslim towards another Muslim are five. They asked: What are they? He said: When he meets him, he greets him; when he invites him, he accepts; when he advises him, he accepts the advice; when he sneezes and says Alhamdulillah, he answers (by saying Yarhamukallah); when he is ill, he visits him; and when he dies, he accompanies his Janaazah." (Bukhari - Muslim).

Rasulullah (SAW) said: "The salaam is the greeting of our 'millah' (nation of believers) and an assured security upon us." (Tanqieh-al-Qowlul-al-Hathieth p. 60).

WHO SHOULD COMMENCE SALAAM

Hazrat Abu Umaamah (RA) narrates that Rasulullah (SAW) said: "The person closest to Allah is the one who hastens to say salaam first by greeting others first." (Abu Dawood).

Rasulullah (SAW) was asked: "O Rasul of Allah (SAW) when two persons meet - who should greet first? He answered: "The one who is closer to Allah." (Tirmidhi)

Hazrat Abu Hurayrah (RA) states that Rasulullah (SAW) said: "A person on a conveyance should greet a pedestrian, a pedestrian should greet the one who is sitting and a small party should greet a large group." (Bukhari - Muslim).

Hazrat Abu Hurayra (RA) stated that Rasulullah (SAW) said: "The younger should greet the elder, and the pedestrian should greet the one who is seated and the smaller group should greet the larger group." (Tirmidhi).

SALAAM TO ALL

Hazrat Abdullah ibn Amr ibn al-As (RA) reports that a man asked Rasulullah (SAW): "What in Islam is best?" He answered: "To feed people,

and to greet people with salaam, those you know and those you do not know. (Bukhari - Muslim).

Hazrat Abdullah ibn Mas-ood (RA) says Rasulullah (SAW) stated: "From amongst the signs of Qiyamat is that a person will only offer salaam to another person if he knows him and not because of Muslim brotherhood." (Musnad Ahmad).

SALAAM TO A GATHERING

Hazrat Abu Hurayrah (RA) narrates that Rasulullah (SAW) said: "When anyone of you comes to a gathering, then he should say salaam. When he departs then he should say salaam (again) because the second salaam is as important as the first." (Nisai - Tahawiy).

It is adequate to say salaam aloud to all in the gathering. To greet each individually is not necessary. It is not proper to single out one person and greet him only.

SALAAM TO A MUSLIM AND NON-MUSLIM GATHERING

Hazrat Usaamah ibn Zaid (RA) said that Rasulullah (SAW) mounted a donkey - that had a saddle stuffed with straw and covered by a thick blanket type material which belonged to Hazrat Ali (RA) - for going towards Fadaykh. Usaamah bin Zaid mounted behind him to visit Saad bin Ubaadah. They passed a gathering in which Abdullah bin Ubay Salool was present - (at this stage he had not yet accepted Islam) - . This gathering consisted of Muslims, mushriks and idol worshippers. He (Rasulullah (SAW)) said salaam to them. (Bukhari - Muslim).

SALAAM IN THE BAZAAR

Imam Nawawi (RA) has quoted concerning salaam in the bazaar in 'Kitab-ul-Azkaar'. Some Ulama state that if one goes to the bazaar or on a thourough-fare or where there are many people then greet those whom you are able to do so easily for if one has to greet all, then the purpose of going will be forfeited. Thus in such places, greet for example, the righteous and those whom you know. For although salaam is done for reward two things are its purpose, either to maintain love between one another or to save

onesself from some detested affair and this purpose is fulfilled by greeting some. Similarly at the time of Haj it is not necessary to greet all. (p. 327).

SALAAM TO NON-MUSLIMS

Hazrat Abi Basrah al Ghaffaari(RA) narrates that Rasulullah (SAW) said: "Tomorrow I am journeying to the Yahood, do not initiate the salaam to them. If they offer salaam to you then say: 'Wa alaykum' - (and upon you).

Salaam is an 'ibaadah', thus only for Muslims.

Most of the Jurio-consults state that one should not take the lead in greeting Non-Muslims. However if they greet then reply by only saying 'alayk'.

It is recorded in Fatawa Qazi Khan that if any Christian or Fire Worshipper greets a Muslim then there is no sin in replying. Thus replying is permissible though not compulsory or masnoon.

SALAAM TO WOMEN

If a Muslim male passes a group of Muslim women, he may signal and say salaam to them.

Hazrat Asmaa (RA) reports that Rasulullah (SAW) passed a group of ladies sitting in the Masjid. He greeted them by signalling - by raising his hand. (Tirdmidhi).

Hazrat Ummi Hani (RA) reports that she went to Rasulullah (SAW) when he was washing. She greeted him. He asked?: "Who is this?" I said: "Ummi Hani." He said: "Marhaban" - welcome. (Al-Adab-al-Mufrad vol 2 p 489).

Ummi Hani is an aunt of Nabi (SAW).

If the female is a young single woman, then it is not permissible to reply by saying 'Yarhamu kallah' to her saying 'Alhamdulillah' after her sneezing, nor to greet her, nor to her greeting audibly for fear of 'fitnah' (furtherance of evil). If an elderly strange lady says salaam, she could be replied to audibly, but if the strange lady is young , then the reply should be inaudibly. Similarly if a male greets a strange elderly lady, she may reply audibly and if he greets a strange young lady she may answer softly. (Durre-Muktaar - vol. 5 p. 257).

SALAAM TO CHILDREN

Rasulullah (SAW) used to say salaam to the children who were playing when he passed them. (Abu Dawood).

Hazart Anas bin Maalik (RA) passed some children and offered salaam to them and said: "Rasulullah (SAW) used to do this." (Ahmed - Nisai).

CONVEYING SALAAM ON BEHALF OF OTHERS

A Muslim can convey salaams on behalf of another.

It is narrated that when Hazrat Ashath bin Qays (RA) and Hazrat Jareer bin Abdullah (RA) came to Hazrat Salman al Farsi (RA) , they conveyed to him the salaam of Hazrat Abu Darda (RA) who was in Syria (Shaam). Hazrat Abu Dardaa (RA) told them: "When you reach him convey my salaams to him." (Majma-uz Zaawaaid - ibn Hajar).

Hazrat Ayesha (RA) reports that Nabi (SAW) told her: "Hazrat Jibraeel (AS) coveys his salaam to her", she responded; "Wa Alayhis salaam wa Rahmatullah" - and peace be upon him and Allah's mercy. (Bukhari).

Hazrat Anas (RA) reports that a youth from Bani Aslam said: "O Rasulullah (SAW), I love Jihaad, but I do not posses that which I could prepare. He said: "Go to a certain Ansaari for he has prepared himself and say to him - Rasulullah sends his salaam to you and say to him. Give me that which you have prepared yourself with." (Amalal yowm wal Laylah - ibn Sunni).

GREETING BY SIGNAL

If a person is at such a distance that your salaam may not be heard then salaam can be offered by hand signal whilst saying it. However one must not imitate the Jews or the Christians when greeting by signalling. It is not necessary to raise the hand in salutation when making salaam to a person who is within hearing distance.

Hazrat Abdul Hamid ibn Behraam (RA) narrates that Rasulullah (SAW) passed by a group of people sitting in the Masjid, he greeted by sign of the hand coupled with salaam and Abdul Hamid signalled in reply with his hand. (Tirmidhi).

It is not permissible to only greet verbally from a distance and not accompany it by hand usage as is the norm amongst those who are proud and arrogant.

TO SAY MARHABA TO A GUEST

It is sunnah to say marhaba, which means 'You are welcome to a spacious place', to make the guest feel welcome.

Hazrat Ayesha (RA) narrates that Hazart Fathima (RA) approached walking, and her walking was similar to that of Nabi (SAW). He said; "Marhaba O my daughter." Then he seated her to his right or his left. (Bukhari - Muslim).

Hazrat Ali (RA) states Hazart Ammaar (RA) asked permission to enter the house of Nabi (SAW). Nabi (SAW) recognised his voice and said: "Marhaban" - (you are welcome to a spacious place). (Tirmidhi - Ibn Maja).

BENEFITS OF SALAAM

1. Allah is remembered.
2. Islamic friendship is expressed.
3. An excellent dua is made for a Muslim.
4. A Muslim is assured security of life, dignity, honour and respect.
5. The reward is great in the world and in the Aakhirat.

VIRTUES OF SALAAM IN THE AHADITH

1. "Make the salaam common amongst you and feed (others) food."
2. "Make the salaam common amongst you, you will be saved."
3. "Make the salaam common amongst you, you will love one another."
4. "And say salaam to those you know and those you do not know."

Hazrat Baraa (RA) relates that Nabi (SAW) said: "Make the salaam common amongst you, you will be saved." (Ibn Hibban)

Hazrat Abdullah ibn Salaam (RA) narrates that he heard Rasulullah (SAW) say: "O people, make salaam common amongst you and feed (people) food, and perform salaat while people are asleep (tahajjud salaat) - you will enter Jannat with peace." (Tirmidhi)

Hazrat Abu Hurayrah (RA) relates that Nabi (SAW) said: "You will not enter Jannah until you become (true) believers, and you will not be true believers until you love one another. Should I show you that which will make you love one another? They said: Yes, O Rasulullah (SAW). He said: "Make salaam common amongst you." (Muslim)

Hazrat Abdullah ibn Amr (RA) relates that Rasulullah (SAW) said: "Worship the Most Beneficent One, and make salaam common and feed (people) food - you will enter Jannat." (Bukhari - Muslim).

THE VIRTUES OF THE WORDS OF SALAAM

The salaam has to be said in an audible voice so that the person who is addressed hears it. It should be repeated as many times as possible i.e. whenever two Muslims meet. Words do not change on meeting or parting.

Hazrat Imraan ibn Husain (RA) narrates that a man came to Nabi (SAW) and said: 'Assalaamu alaykum' (peace be upon you). Nabi (SAW) replied to him and the man sat down. Nabi (SAW) then said: 'Ten' (meaning for him are ten rewards). Another man came and said: 'Assalaamu alaykum wa rahmatullahi' (peace be upon you and the mercy of Allah). Nabi (SAW) replied to him and the man sat down. Nabi (SAW) said 'twenty'. Another man came and said: 'Assalamu alaykum wa rahmatullahi wa barakaatuh.' (peace be upon you and the mercy of Allah and His blessing). Nabi (SAW) said 'thirty'. (Abu Dawood - Tirmidhi).

In a similar hadith Hazrat Ali (RA) narrates that Rasulullah (SAW) added: "Thirty for you. O Ali, you and I are equal in salaam. Whosoever passes by a gathering and he greets them with salaam, for him is recorded ten rewards and ten of his sins are forgiven and he will be raised ten stages in rank." (Ibn Sunny)

CHARACTERISTIC OF AMBIYAA, MALAIKAH AND JANNATIS

"And messengers came to Ebrahim with glad news. They said: "Salaam! Salaam!". He replied and hastened to bring them a roasted calf." (Sura Hud - 69).

Hazart Abu Hurayrah (RA) narrates that Nabi (SAW) said: "Allah created Aadam and his height was sixty arm lengths. Allah said to him: "Go and

offer salaam to them - a group of Malaaikah (angels) who were seated - and listen to their reply, for that will be your greeting and the greeting of your progeny." Aadam said to them: *'Assalamu Alaykum'* (peace be upon you). They replied: *'Assalamu Alayka wa rahmatullahi'* (peace be upon you and the mercy of Allah).
They added: *'Wa rahmatullahi'* (and blessings of Allah). Whoever will enter Jannah (paradise) will be the height of Aadam, for Allah had reduced the height of His creation upto this time. (Bukhari - Muslim).

The significance and virtues of Salaam is also proven from the fact that Nabi (SAW) has classified it the best action in Islam.

Hazrat Abdullah ibn Amr ibn al-As (RA) reports that a man asked Rasulullah (SAW): What in Islam is best? He answered: To feed people, and to greet people with salaam, those you know and those you do not know. (Bukhari - Muslim - Abu Dawood - Nisai - Ibn Maja)

Hazrat Abu Umaamah (RA) narrates that Rasulullah (SAW) said: "The person closest to Allah is the one who hastens to say salaam first by greeting others first." (Abu Dawood - Tirmidhi).

Hazrat Abu Hurayra (RA) stated that Nabi (SAW) said: "The most humble one is the one who is humble in duaa and the worst miser is the one who misers in salaam even." (Tabrani).

Hazrat Ammar (RA) narrates that Nabi (SAW) said: "He who combines three qualities has obtained Iman:
1. to be just on yourself i.e.to pay debts;
2. to spread salaam (to all);
3. to spend for Allah in times of adversity. (Bukhari - Tirmidhi).

To greet everyone enhances the dignity and position of the greeting. By this action his status rises, because this deed causes and creates affection and love in the hearts. It also removes any malice from the hearts of the listeners. Thus it is stated that for purging the heart there is no better prescription than salaam.

It is reported from Hazrat Abu Darda (RA) that Nabi (SAW) said: "Make salaam common, by which you will be elevated and raised (in status)." (Tabarani).

Hazart Baraa (RA) relates that Nabi (SAW) said: "Make the salaam common amongst you,you will be saved" (Ibn Hibban)

Hazrat Abdullah bin Zubair (RA) stated that Nabi (SAW) said that you will not enter into Jannat until you become a perfect Momin, and you cannot become a perfect Momin until you love one another. Shall I not inform you of that which creates love amongst yourself and maintains it? Make salaam amongst yourselves common (amongst Muslims). (Bazzar).

The result of love and brotherhood will unable us to be like those whom Allah has praised in the ayat:
"Muhammad (SAW) is the Rasul of Allah and those with him (Sahabah) are severe against the kuffar and affectionate amongst themselves." (Sura Fath 29).

There is great merit in loving one another solely for the pleasure of Allah. Allah Himself praises such people - (see Sura Hasr - 9).

Such people will obtain completely the sweetness and flavour of Iman. (Bukhari - Muslim - via Hazart Anas (RA).

Also those who love for the pleasure of Allah will be under the shade of the Arsh of Allah on the Day of Qiyamat when there will be no other shade of the Mercy of Allah. (Bukhari - Muslim - via Hazart Abu Hurayra (RA).

Moreover these people will be seated on mounts of celestial light on the Day of Qiyamat and the Ambiyaa and Shuhadaa will be envious of their position. Their faces shall be bright. No grief sorrow or fear shall overcome them. (Nisai - Ibn Habban -via Hazart Maaz (RA).

Hazrat Abdullah ibn Salaam (RA) narrates that he heard Rasulullah (SAW) say: "O people, make salaam common amongst you and feed (people) food, do not cut family links and do perform salaat while people are asleep (tahajjud salaat) you will enter Jannat with peace." (Tirmidhi)

From the above we can deduce the extent of encouragement given for the spreading of salaam.

SALAAM IS AN ATTRIBUTE OF ALLAH

According to one hadith, Hazart Abdullah ibn Mas-ood (RA) relates that Rasulullah (SAW) said: "Salaam is from the attributes of Allah Taala which He has placed on earth. Therefore make salaam common - a habit - amongst you." (Al Adab-al-Mufrad, vol. 2 p. 449).

SALAAM - REMOVER OF PRIDE

Rasulullah (SAW) said: "The principle of humbleness is to begin with salaam." (Tanqieh-al-Qowlul-al-Hathieth p. 58).

Hazrat Abdullah ibn Mas-ood (RA) narrates that Rasulullah (SAW) said: "The one who initiates salaam is free from pride." (Bayhaqi - Miskhat).

Rasulullah (SAW) (pointing towards the heart) said taqwa is here, then he said: "For a Muslim to be evil it is sufficient that he looks down upon another." (Tirmidhi).

REPEATING THE SALAAM

Hazrat Abu Hurayrah (RA) relates that Rasulullah (SAW) said: "Whoever meets his brother he should offer salaam.If they are separated by a tree or a wall, then when they meet again he should greet him (again)." (Abu Dawood).

If one leaves the room for example and returns, then one should greet once again.

TO GO OUT SOLELY FOR THE PURPOSE OF GREETING OTHERS

To gain the reward of salaam Hazrat Abdullah ibn Umar (RA) used to go out to the market solely for the purpose of saying salaam to the people.

Hazrat Tufail (RA) states I came to Hazart Abdullah ibn Umar (RA) once,and he made me follow him to the market. Then I asked what do you do in the market? You do not stop to buy and you do not inquire about quality or origin of goods, nor do you ask prices and you do not join those sitting in the market? He said: "O the one with the stomach (Tufail had a large stomach) we go there so that we say salaam with whoever we meet." (Maalik - Bayhaqi).

In Tabraani it is stated that whoever greets twenty Muslim men - collectively or individually - on a day and then passes away on that day, Jannat will be binding for him, and if it be during the night it is similar. It has been narrated in another hadith: "Whoever offers salaam to ten Muslims, he will be as if he had freed a slave and if he passes away on that day, Jannat is binding for him." (Awjazul Masaalik).

REPLYING TO THE SALAAM

To greet a Muslim is sunnat and to answer the greeting is waajib (compulsory) according to Imam Abu Hanifa (RA). Imam Shafi (RA) says it is fardh (obligatory) to answer.

Allah has commanded us to reply to the greeting when one is greeted.

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا

"When a greeting is offered to you, answer it with a greeting that is more courteous or of equal courtesy." (Sura Nisa - 86).

The most desirable form to greet is:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

May peace and protection be with you, together with the mercy and blessings of Allah.

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

And (also) upon you be peace and protection, together with the mercy and blessings of Allah.

The shortest form of salaam is:

اَلسَّلَامُ عَلَيْكُمْ

May you be in peace and with protection

and the shortest answer is:

وَعَلَيْكُمُ السَّلَامُ

And upon you (also) be peace and protection

REPLY TO SALAAM BY A THIRD PERSON

It is compulsory to reply to the salaam conveyed by the third person;

عَلَيْكَ وَعَلَيْهِ السَّلَامُ
Upon you and him peace.

For females say:

عَلَيْكِ وَعَلَيْهِ السَّلَامُ
Upon you and her be peace

It is narrated by a Sahaabi (RA). "That my father had sent me to Rasulullah (SAW). My father said: 'Convey my salaams (to him).' When I reached him I said: 'My father conveys his salaams to you.' He responded: 'Salaam be upon you and your father.' " (Sunan ibn Al Qattaan).

REPLY TO SALAAM IN A LETTER

It becomes compulsory to respond either verbally or in writing if in the letter is written "Assalamu Alaykum.."

Hazrat Abdullah ibn Abbas (RA) says: "In my view the response to a written salaam is similar to a response of a verbal salaam." (Ibn abi Shaybah).

Imam Wahdi (RA) and other Ulama say that it is wajib (compulsory) to reply the salaam of a letter.

NOT TO REPLY TO THE SALAAM

Besides those occasions when the offering and answering of salaam is makrooh, not to respond to the salaam, which is wajib, will be a clear violation of the Quraanic injunction.

Rasulullah (SAW) said: "Whoever answers the salaam, it will be a means of reward for him, and whoever does not reply is not from us." (Ibn Sunni).

The person saying the salaam even receives a reply from the Malaaikah.

It is narrated that on one occasion Hazrat Abdullah (RA) said: "The salaam is one of the attributes of Allah which he has placed on the earth, so spread it amongst you. When any person offers salaam to a gathering and they respond to him, he has attained a position over them because he reminded them of Allah's name. And if they do not reply to him,then the Malaaikah will reply who is better and purer then them." (Bayhaqi - Ibn Abi Shabah).

Allah states in the Quran:
"When a (courteous) greeting is offered to you,meet it with a greeting still more courteous, or (at least) of equal courtesy." (Sura Nisaa - 86).

This ayaat is addressed to the Muslims to reply a greeting in a similar manner or by adding more, which is better. To reply is necessary.

It is written in Tafseer-e-Qurtabi that this order of returning the salaam refers to Muslim and Non-Muslim because the order is general in nature without being specific to Muslims only. This is the opinion of Hazrat Ibn Abbas, Shabi and Qadah (RA).

Hafiz Ibn Abdul Barr (RA) says that it is the ijma (consensus of opinion) of all the Ulama that to make salaam is sunnat and to reply is necessary and wajib.

WHEN NOT TO MAKE SALAAM

When a person is engaged in any of the following acts then it is makrooh (undesirable) to say salaam to such a person. However if someone greets that person under these circumstances, then it is not wajib (compulsory) to reply.

1. When performing salaat;
2. When engaged in zikr;
3. Whilst the khutbah of Jumuah or Eid is being rendered;
4. Whilst learning or teaching Islam;
5. When occupied in the recital of the Quraan;
6. Whilst the athaan or iqamah is being called;
7. When engaged in duaa;
8. Whilst the Qadi (Muslim judge) is delivering a verdict;
9. Whilst eating or drinking;

10. To a naked person;
11. Whilst the talbiyah (Labbaik Allahumma Labbaik) is being said;
12. Whilst leading the salaat;
13. Whilst bathing;
14. Whilst an Islamic lecture is being delivered;
15. To musallis who are awaiting the jamaat in the Masjid.

It is also makrooh to say salaam to the following persons and if they say salaam then it is not wajib - necessary - to reply.

1. One who openly flouts the Shariat.;
2. Innovators in Deen;
3. One who commits Major sins and does not repent; (Tanqieh al qowlul al hatheith)
4. A beggar;
5. One who is habitually engaged in gheebah;
6. A sleeping person;
7. One engaged in chess or gambling;
8. A musician;
9. A person occupied in training doves;
10. A mad person;
11. One who is just falling asleep;
12. One who constantly speaks lies;
13. One who consumes liquor;
14. A hypocrite;
15. A disbeliever. (Shami - vol 1 pp. 414/5).

TO ASK 'HOW ARE YOU?' AFTER SALAAM

To inquire from the visitor about his health is also sunnat.

Hazrat Anas (RA) narrates that when Nabi (SAW) met a person he would say "O so and so - how are you?" That person would reply: "Bi-khayrin, Alhamdulillah" - well - I praise Allah. Then Nabi (SAW) would say. "May Allah keep you well." (Ahmad)

Hazart Anas ibn Maalik (RA) relates that he heard Hazrat Umar ibn al-Khattab (RA) replying to the salaam of a person who had offered salaam to him, then Hazrat Umar (RA) inquired from him: "How are you?" That person said: "I praise Allah with you." Hazrat Umar (RA): "This is what I expected of you." (Muatta of Imam Maalik).

HOW LOUD SHOULD SALAAM BE?

Salaam should be rendered in a moderately audible tone so that the person or gathering addressed can hear it. One should not shout.

It is narrated that when Rasulullah (SAW) came to the as-haabas-suffah (the Sahaabah who stayed near the Masjid) at night, he would carefully say salaam in such a manner so as not to awaken those who were asleep and so that those who were awake could hear him. (Tirmidhi).

If some one is involved in any work then the salaam should not be so loud that it may disturb him.

SALAAM WITH A PLEASANT DISPOSITION

Hazrat Abi Tharr (RA) reports that Rasulullah (SAW) stated: "Do not belittle any deed, though it be meeting your (Muslim) brother with an affectionate disposition and happiness." (Muslim).

Hazrat Hasan (RA) narrates from Rasulullah (SAW) that he said: "It is an act of charity that you greet people with affection and happiness." (Ibn-abi-ad-Dunya).

Hazrat Abi Tharr (RA) says that Rasulullah (SAW) said: "For you to smile when meeting your (Muslim) brother is a sadaqah (charity), and your commanding to do good and prohibiting him from evil is a sadaqah and your guiding a man who is lost is a sadaqah, and to remove obstacles and thorns and bones from the road is for you a sadaqah,and to fill (water) into your (Muslim) brothers pail from your pail is a sadaqah for you." (Tirmidhi).

It is reported that when Hazrat Yahya ibn Zakariya (AS) met Hazrat Eesa (AS) he began by saying salaam and was answered by salaam. Whenever he met him he was happy and smiling and Hazrat Eesa (AS) was sorrowful as if he resembled a crying person. Hazrat Eesa (AS) said to him : "You smile like a happy person as if you are secure and protected." Hazrat Yahya (AS) said: "You show such sorrow like a crying person as if you have given up all hope." Allah then revealed to Hazrat Eesa (AS) "The one who smiles the most is the dearest to Me." (Tirmidhi).

OTHER WORDS

Other words used in place of salaam cannot be adequate substitutes. Salaam is a special symbol of the Muslims which denotes on meeting of two Muslims that we belong to a Deen of Peace and Security. Thus we also desire Peace and Security.

Hazrat Bar-raa ibn al-Aathib (RA) says "To complete the salaam you should make musaafa-hah (hand-shake) with your brother. (Tirmidhi - Abu Dawood).

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